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difficulties in the way — the reluctance of the negroes themselves to attend a school at which manual labor was required, the problem of working out a new educational system, the high cost of industrial training; but he fought his way forward, and in a decade could write, "Salvation by hard work is an understood thing." So he went forward to the end, dying in 1893, prematurely exhausted by incessant toil, but having firmly established a great principle of education.

To an exceptional degree Hampton has held fast to the ideal originally laid down for it. Armstrong's successor, the late Dr. Frissell, always felt himself to be but carrying out the founder's plan, and stood, a modest, wise, benignant figure, behind the prestige of his predecessor, and wist not that his own face shone with light. But under his gentle guiding Hampton has become a more potent influence than ever before in the working out of the negro problem, has become a standard from which many another institution in other lands than America has drawn inspiration. For it has remained first of all a spiritual power; it has embodied to a degree equaled by hardly another institution of learning in the country, a pure type of practical Christianity, training the whole man or woman for a life of honorable and self-forgetting service.

Here then is an ennobling tale, an inspiration for the teacher and the missionary, for the lover of democracy and the student of the intricate and difficult problems of racial and social adjustment. It is the story of men and women who united a brave heart and a tender conscience with practical sagacity and far-sighted vision. Of them, as of few others, might it be said, "And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

HENRY WILDER FOOTE.

HARVARD UNIVERSITY.

GOOD AND EVIL. A STUDY IN BIBLICAL THEOLOGY. LORING W. BATTEN, Ph.D., S.T.D. Fleming H. Revell Co. 1918. Pp. 224. \$1.25.

This book contains the Paddock Lectures at the General Theological Seminary in New York, where its author has been Professor of the Literature and Interpretation of the Old Testament for twenty-five years. Its object is to present the various theories of the problem of good and evil contained in the Hebrew writings. Into the New Testament approach to the problem the author does not go, save for an occasional illustration.

These are popular lectures written in a popular style, and they do not pretend to present an exhaustive treatment of the subject. They are rather a convenient summary or outline of Hebrew thought upon the problem of evil. Beginning with the early and general Hebrew assumption that God is the source of both good and evil, and that He sends evil upon men as the direct result of sin, the discussion traverses in successive chapters first the Hebrew criticism of this doctrine in the face of experience, then the modifications of it to be found in the Pentateuch, the post-exilic prophets and the other writings; again in the growing tendency to dualism and to assign to evil spirits and to Satan the origin of evil, and finally the solution of the problem in the doctrine of immortality as it appears in the Apocryphal writings. The closing pages of the book describe briefly the attitude of Jesus to the problem, and emphasize its importance in the light of the sufferings caused by the War. The book is readable, far from dull, compresses a good deal of information into brief compass, gives the Bible text in constant foot-note references, and contains fresh discussion of many Old Testament passages that are both familiar and unfamiliar to the general Bible reader. Its chief value is to provide a useful and generally accurate survey of the thought of the Old Testament upon a problem which presses heavily upon the minds of all at the present time.

The chronological development of the theme invites certain difficulties which have not been met with entire success. In the discussion of the various solutions of the problem we are led from Job back to the Pentateuch and from the books of the Maccabees to a narrative in the Kings or in the Chronicles, so that the historical sequence in the Hebrew literature itself in its thought upon these different aspects of the problem is not at all clear. It would have been in the interest of clarity if in each chapter the orderly development of the Old Testament literature could have been followed. One is not at all sure, for example, whether the author places the book of the Chronicles after the book of Job, because in the Chronicles "Satan is after higher game than the individual" and acts "quite independently of Jahveh." It is unfortunate also that, by the method of treating the subject, the author's discussion of Job is split into different sections and assigned to different chapters. And his theory that the book is a sort of collection of all the different views of the problem of evil is open to grave exegetical and historical question.

The problem of vicarious suffering as presented in the fifty-third chapter of Isaiah is only incompletely sketched, and one misses in the entire discussion an elaboration of the idea so close to the Hebrew heart and so intelligible at the present time, of the sublimation of the

sufferings of the individual in the prosperity of the people as a whole; an explanation of evil in an individual experience as a necessary and integral part of the welfare of the nation, and of the nation as an instrument to be used by God for the establishment of His kingdom on earth.

One would have been glad also if further attempt had been made to show the value of the Old Testament solutions of the problem of evil to the thought of our own time, and of the way in which, taken together and interpreted in the light of the revelation of Jesus, they bring us as near to the solution of the greatest of mysteries as the mind and soul of man can be brought.

Within the limits that have been indicated, however, the book is a welcome addition to the literature on the problem of evil, and cannot fail to stimulate the reader to a fresh study of the Old Testament as it bears upon this problem.

RAYMOND CALKINS.

CAMBRIDGE.

EVOLUTION IN CHRISTIAN DOCTRINE. PERCY GARDNER, Litt.D., F.B.A. (Crown Theological Library). G. P. Putnam's Sons. 1918. Pp. xiv, 241.

For the Broad Church party of the present day, Dr. Gardner prefers the term Modernist. The term, to be sure, is unsatisfactory, especially as it has been used by the Roman Curia as "a sort of clothes-horse, on which to hang any views it regards as dangerous." Nevertheless Dr. Gardner considers it on the whole the best word to designate that party which in the English Church is the direct descendant of Maurice and Kingsley and Stanley. The writer's own position is stated as follows, in his chapter entitled "Loyalty to Truth": "It seems to me so self-evident that it only needs to be stated, that the best way for the translation or re-affirmation of the beliefs and principles which lie at the roots of the Christian faith is, not to abandon the love and even the fanaticism of veracity, but to transfer our loyalty in part from scientific to symbolic or ethical truth, to transplant the fundamental assumptions of Christianity from the field of history, the realm of outward and sensuous fact, to the higher realm of ideas. . . . And here we find the very essence of the Modernist Movement" (pp. 144, 145).

Perhaps in the above quotation the phrase "in part" should be emphasized. For Dr. Gardner does not mean to evacuate the field of history for the realm of pale abstractions. He rather wishes to see in history itself the working of those eternal ideas which are of perma-